

Perhaps Dom Sorg's learned article on the vernacular question will excite most interest and discussion. This year a valuable bibliography of liturgical literature has been added.

Now that the war has ceased, we hope the American Liturgical Movement will grow and expand. In so large a country as America, regional conferences should be very profitable.

J. D. CHRIGHTON.

MOTHER OF CARMEL. By E. Allison Peers. (S.C.M. Press; 8s. 6d.).

At the close of this study of St. Teresa of Jesus, Professor Allison Peers remarks: "Never have there been more motherless children in need of her than to-day". It is this sense of the urgent relevance of her life and teaching that gives to *Mother of Carmel* a sincerity and warmth that at once link it with *Spirit of Flame*, the same author's deservedly popular life of St. John of the Cross. Yet here are no modifications in the interests of what may fairly be called the new Gnosticism: *The Way of Perfection* is not a Californian boulevard. St. Teresa is assuredly the "undaunted daughter of Desires", yet Professor Peers leaves us in no doubt of her "virility, her unpretentious and unaffected sanctity".

Too often St. Teresa's life has been presented as one of unlikely contrasts. The mystic hardly suggests the shrewd business woman, the author of *The Interior Castle* seems out of place on her endless journeys. It is one of the principle merits of *Mother of Carmel* that it resolves apparent inconsistencies at the proper level—that of the Seventh Mansion, where storms and interruptions pass quickly and cannot disturb that fixed life of Union, in which God and the soul "have become like two who cannot be separated from one another". And the biographer has only to allow St. Teresa to speak for herself, for "her autobiographical, expository and hortatory pages blend to perfection", in order to reveal an overwhelming unity of purpose from the child's desire of martyrdom to her death, worn out, and characteristically still travelling. "My Lord, it is time to set out; may the journey be a propitious one and may Thy will be done".

St Teresa's charm of character, her solid good sense and her humour, make her one of the most attractive of apologists for Christian perfection. She never loses sight of the needs of beginners: even in the innermost chamber of the Castle of Contemplation she hears the stumbling footsteps of those who are still at the entrance-hall far away. She was never a "frowning saint", and she insisted that "the Lord walks among the pots and pans" just as much as in the Garden of Eden. Professor Peers modestly hopes that his book may inspire its readers to turn to St. Teresa's own writings. This it will certainly do, and,

thanks to his sensitive introduction, they should feel at home with St. Teresa—the mystic who was yet an indomitable woman of affairs, the gentle mother with a will of flint: “We can die, but we cannot be conquered”.

ILLTUD EVANS, O.P.

THE INTERIOR CASTLE OF THE MANSIONS. By Saint Teresa of Jesus. Done into English by a Discalced Carmelite. (Sands, 8s. 6d.).

Here is a new translation of St. Teresa's deepest mystical work, written when her interior life had attained to the fullest maturity. It traces the progress of the contemplative soul from its conversion to the heights of the Mystical Marriage. With admirable spiritual insight she describes the various stages of prayer, and her classification of meditation, recollection, Prayer of Quiet, Prayer of Union, Ecstasy and Mystical Marriage has since become universally accepted. The more is it to be regretted that the present edition falls short of the standard which a work of such importance demands. In the case of an abstruse subject such as the high mystical states described in this work an idiomatic English translation is essential, especially as St. Teresa writes a very racy and colloquial style, as is shown so convincingly in Professor Allison Peers' fine little book, *Mother of Carmel*. Possibly from a mistaken reverence for the letters of the original the translator leaves its long, involved, and often elliptic sentences as they stand, which makes them difficult to understand. The production of the book, too, leaves much to be desired; the very close print is tiring to the eye, and may it be asked why such a sentimental picture of the Saint was selected for the frontispiece? There is a curious Index at the end of the book, containing such items as these: “File . . . the devil like a muffled file”; “Jubilation . . . of Nuns in escaping from the world”; “Needs . . . God knows and supplies our n.” The present reviewer, who is a great Index fan, frankly confesses inability to see the use of these and similar entries! H.C.G.

MARJORIE AND ME. Bernard Basset, S.J. (D. Organ; 6s.).

A wise, witty and most readable collection of short stories, which will teach sound doctrine to many who would not digest it, or even touch it, under any other form. Its appearance could be more cheerful.

S.B.

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